

THE
SIGNES,
OR
AN ESSAY CON-
cerning the assurance of
Gods loue, and mans saluation;
gathered out of the holy
Scriptures.

By NICHOLAS BYFIELD
one of the Preachers for
the Citie of Chester.
Newly corrected and amended.

2 COR. 13. 5.

Examine your selues whether ye be in the
faith : prove your owne selues Know ye
not your owne selues, how that Iesus
Christ is in you, except ye be reprobates ?

LONDON,
Printed by JOHN DAVVSON,
for John Bellamy.

1632. £.

SIGMA

AN ESSAY ON

the Utility of the

Government of the United States;

or, a Comparison of the

Constitution of the United States with

that of the French Republic,

and the Chinese Empire.

BY A MEMBER OF THE AMERICAN

LEARNED SOCIETY OF NEW YORK.

WITH A HISTORY OF THE

CHINESE GOVERNMENT AND POLITY.

BY A MEMBER OF THE AMERICAN

LEARNED SOCIETY OF NEW YORK.

WITH A HISTORY OF THE

TO THE
TRVLY RELIGI-
ous, and his most affe-
ctionate friend, Mistris.
Jane Ratcliffe, wife to *John*
Ratcliffe Esquire, Alder-
man, and Justice of Peace,
Late Major of the Ci-
tie of Chester.



Peace be unto you
and boun, with
faith from God
the Father, and
the Lord Jesus Christ. The
importunitie of dinters of

THE EPISTLE

my hearers, and the expec-
tation of many of all sorts,
together with my desire so
yeeld some account of my
long undelightfull leisure,
haue enclined me to pre-
pare some of my publicke
and private labours, for
the common view: hoping
that the abounding respect
of my friends will coner the
wants, and weaknesses,
which other men will soo-
ner espie. Howsoever, I
haue long meditated a work
of greater labour, then
this ensuing Treatise, yet
in the meane time I haue
beene willing to taste the
approbation of good men,
and

DEDICATORIE.

and make my best advantage
of the censures of the
many minded multitude,
by aduenturing to send
forth those first fruits as a
handfull gathered out of the
rest.

Worthie Gentlewoman, there are many rea-
sons to induce me to publish
these signes under your
name. Your singular loue
and liking of my Ministe-
rie, together with your re-
uerent and willing enter-
tainment of faithfull Mi-
nisters, (receiving them
as the messengers of the
Churches, and the glo-
rie of Christ, as partners

• A T H A E P I S T E

and fellow helpers, walking in the same Spirit) challenge from us some publicke testimony of our acknowledgement of Gods grace, and of the joy whereby with we rejoyced for your sake, besides, by reason of your constant endeavour to make use of all opportunities for your resolution, and direction in the several conflicts and tries of your conscience: I have had occasion fully to know your order and manner of life, your ~~desire~~, purposes, care, and uprightness, your faith, your love, your obedience: and therefore being

DEDICATORIE.

being assured that you are
marked euен with every
one of these signes, why
should I not say unto you,
as sometimes Job said of
himselfe : Behold your
signes, that the Almigh-
tie will witnessse for you.
And I am well assured,
that this Treatise will find
good accesoſſe unto the hands
and hearts of diuers in
these parts, euen for the
loue they beare to you, and
for the good they now heare
you haue by exptrience rea-
ped fro these. ther bad
I bin easily drawnne to pub-
lith these, but that having
occasion in conference with

Job 31. 35.

THE EPISTLE

many to make use of them,
I could hardly satisfie them
with copies. I spare to al-
ledge other reasons.

Now what remaines,
but that I should beseech
you, and all those who find
by these signes the affu-
rance of Gods eternall loue,
even to honour the Lord
with the continuall sacri-
fices of praise, the fruite
of your lips, with confes-
sion to his name? Oh loue
the Lord with your whole
heart, and make his praise
glorious, and abound
more and more in the
fruates of sincere life, and
in all holy and humble con-

Heb. 13.

ver-

DEDICATORIE.

uersation. Live by faith,
And in nothing be care-
full, but in all things let
your requests be made
knowne to God, with
thanksgiuing. And as you
haue receiued mercie,
faint not, neither be dis-
couraged under the sence
of your infirmities and
wants, for they that wait
vpon the Lord, shall re-
new their strength: the
Lord will powre his Spi-
rit vpon your feed, and
his blessing vpon your
buds. The Sunne of righ-
teoufnesse will arise, and
there is healing vnder his
wings. You haue an high

Priest,

Phil. 4.6.

2 Cor. 4.1.

Esa. 40. 31

Esa. 44.4

Mat. 4. 27

THE EPISTLE

Heb. 4:15
16.

Priest, that I is touched with infirmities, & therefore you may go boldly to the throne of grace, to seeke grace and mercie to helpe in time of neede.

Cor. 12.

The power of God is made knowne in weake-nesse, and his grace will bee sufficient. The Lord keepeth the feete of his Saints, and will supply all your wants with his riches in glory. Blessed bee the

1 Sam. 3:9.

Lord that holdeth your soules in life, and suffreth not our feete to be moued.

Psal 66:8.9

*Gracious Gentlewoman
Be confident in this, that*

God

DEDICAT^ER^IE.

God which hath begun
his good works, will per- Phil. 1. 6.
forme it, till the day of
Christ. For his foundatio- a Tim. 2.
remaineth sure: And he
ever liveth that maketh
intercession for you. And
the immortall seede abi- 91. 1. 22.11
deth. And Christ will be Heb. 7. 25.
Omega as well as Alpha,
the end as well as the be- Reu. 21. 6
ginning. Neither feare
the reproch of men: for
there is a hiding place
with the Lord from the
strife of tongues: and he
will put to silence those
lying lipps that speake
such grievous words, so
proudly, so contemptu- Psal. 31. 10
ously. Psal. 31. 18.

THE EPISTLE

1 Pet. 4. 1.

ously. Waite on the Lord, and keepe his way; they shall assuredly make an account to the Judge of quicke and dead, that speake euill of the innocent. And the same God and Father of mercie, that hath directed your heart unto his loue and refreshed your spirit with the unspeakable ioyes of his presence, finish his ownework in you: and as you haue professed a good profession before many that will witnesse, how vnableably you haue behaued your self among them that beleue; so stand fast in

DEDICATORIE.

in the Lord, be still an example of faith and puritie, of loue and feruencie, of meeknesse and humilitie, of tendernesse and harmelefnesse, of shamefastnesse and sobrietie, of mercie and good works, as becommeth a woman professing godlinesse, that they may be ashamed which shall falsly accuse your good conuersation in Christ. Keepe the doctrine you haue received, seeing you haue learned Christ, as the truth is in him. Strive to increase in loue and obedience to your busband, and care of your chil-

THE EPISTLE

children and family, and shew all faithfullnesse and diligence in your particular calling. Pronoke your kindred and acquaintance vnto repentance, faith prayer, loue, fellowship in the Gospell, and good workes, that thank/giving may be ginen by manie to God for you. Let the word of Christ be still your guide : Watch vnto prayer : receive them that feare God, and make much of such. Let patience haue her perfect worke, and commit your wayes : o God, and trust in him. The Lord make

you

158 DEDICATORIE.

you to abound in loue yet
more and more, in know-
ledge, and in all iudge-
ment, that you may still
approue things that are
excellent, and be blame-
leſſe in the middest of a
crooked y and peruerſe
people. The Lord per-
fect in you whatſoever is
wanting; and fulfill the
good pleasure of his good-
neſſe, and the worke of
your faith with power.
The Lord increase in you
that holy conetousneſſe,
to be with the Lord; loo-
king for the blessed
hope, and glorious ap-
pearing of the great
God

The Epistle &c.

God and our Sauiour
Iesus Christ.

Farewell. May. 1614

Yours according to the
common faith,

N. Byfield

God

**A SHORT
TREATISE CON-**

cerning Assurance.



Once thing the assurance of Gods fauor, three things may be considered of. First, the Prooferes. Secondly, the Icts. Thirdly, the Signes.

That a Christian in this life may be infallibly assured of Gods fauour to himself in particular, and that he ought to seek this affu-

2 Cor. 13.5

assurance, as a matter of singular necessitie, these places of scripture proue.
The Apostle Paul chargeth the Corinthians to Examine themselves, whether they be in the faith; and requireth this proving of themselves with such earnestnesse, that he saith; *Know ye not your owne selues, how that Jesus Christ is in you, except ye be reprobates?* As if he would auouch it, that a man can never haue found comfort of his election, till he get this assured knowledge of Gods fauor in Christ. And the Apostle

Apostle Peter exhorteth Christians to use all diligence to make their calling and election sure whatsoeuer carnal persons speake against it. Job vehemently desires there were a perpetual record of his words, when he speakes of his assurance, that no man might think he spake passionately or vain-gloriously; he knew that his Redeemer lived, and that at the last day his very flesh should be raised, and he should see God with ioy. By the Spirit of God a Christian knowes the things of God syed to this end

Col 2:1
1 Pet 1:10.

Job 19:23
25:16,27.

1 Cor. 2.

39. 1. 14¹⁴

and have wee received this
Spirit which is of God, that
we might know the things
which are freely given us
of God : yea it searcheth
the deepe things of God.

And in the second of the
Corinthians, Gods chil-

2 Cor. 5. 1.

dren are sayd to know
their glorification: as cer-
tainly as by sense and ex-
perience they know that
their bodies, which are
their earthly tabernacles,

shall be dissolved; so cer-
tainly are they assured of

2 Cor 5. 6

8.

the building of God, not
made with hands, eternall
in the heavens : yea they
are alwaies confident here-

in :

im: and therfore Gods ser-
uants are taught to pray
for the spirit of wisedome
and revelation, that the
eyes of their understand-
ing may be enlightened,
that they might know the
hope of their calling, and
the riches of their inheri-
tance, and the exceeding
greatnesse of Gods power
towards them, vpon this
assurance. Paul knowes
whom he hath belieued;
and no afflictions should
hinder him, but he will
settle vpon this perswas-
sion, that God will keep his
soule, which he hath com-
mitted to him against the
day

1. 2. dol 2

Eph 1. 18.

19.

2. 2. dol 2

2. 2. dol 2

2 Tim. 1.

20.

21. dol 2

22. dol 2

23. dol 2

24. dol 2

1 Ioh. 3. 14.

31 . 1 dñe

1 Ioh. 5. 13.

1 Ioh. 5. 19.

Eph 3. 11.

1 Thes. 1. 5

Heb. 10. 22.

Col. 2. 2.

Heb. 6. 11.

day of Christ. The Apostle John saith, We know that we have passed from death to life. And again, Ye may know that ye have passed from death to life. And again, We know that we are of God. And the Apostle to the Ephesians saith, that in Christ we have boldness and assurance with confidence by faith in him. Yea the very words of assurance are found in Scripture, where it is shewed, that we may have much assurance, yea full assurance, yea the riches of full assurance. And such are earnestly exhorted to use all

all diligence to get this full assurance to the end: and when it is once had, neither death, nor life, nor Angels, nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate them from this love of God in Jesus Christ.

Rom. 8.32.
39.

L E T S. 2d to

THe attainment of the sence, power, and comfort of this assurance, is exceedingly hindered in all sorts of people. For, first, many can never attaine it, be-

B cause

cause they are so forestaled with euill opinions about it ; they thinke it is impossible to be had, or it is needlesse, or it is presumption to seekit, or it would proue a nurse to securitie if it were had. Secondly, in the most common hope serues the turne , and supplies presumption in the roome of this sacred gift. Thirdly, many heare and professe, and go farne in the opinion of others, and yet get not assurance, because they take not a sound course for the mortification of the bo-
die-

die of sinnes that are past,
whereas it is certain,
assurance can never be
had, till there be some
soundcourse taken, in the
acknowledgement, bewailing
and reformation
of them. Besides, a barren
life is an uncomforable
& vnsciled life; and contrariwise,
to abound in
Gods worke, hath stedfastnesse,
and a secret rest
of heart, as an vnspeakable
companion of it.
Fifthly, Melancholy also
(that is, terrors & griefes,
of which a man can yeeld
no true reason) is in divers
a mighty let to the
spiritual browghe w^t qv n^t set-

^{1 Cor. 15.}
58.

settled assurance they
might haue. They are so
eatē vp with those strong
cōceits, that all the com-
fort that is propounded
most an end, prooues
as water spilt vpon the
ground: especially when
this humor is nourished
by some extraordinarie
distemper of the bodie;
Physicke, nor arguments
of Scripture must here
be vsed, or rather both of
them. Sixtly, the loue of
earthly things is another
great impediment: ma-
ny professors haue their
thoughts and cares so ca-
ten vp with wordliness,
that

that they cannot seriously hold out to follow the directions requisite to the attainment of assurance. This grace requires a mind somehow fitted for contemplation. It is a knowledge, will never be had with looking downward. Seuenthly, many are so passionate and forward, they can get no rest in their heart; wheras full assurance would be lodged in an humble and quiet brest. Eightly, others want assurance, because they neglect the meanes of assurance, which are, the word, praise, &c. 1 Thes. 5. 9.
Eph. 2. 17.

Phil. 2.5.6.] er, or fellowship in the Gospel. Ninthly, in some there lodgeth some secret sinne varepented of, and this either keepes out faith, or keepes it downe in the cradle, that it can get no strength. Lastly, assurance is the gift of God and he bestoweth it on whom he will.

T H E S I G N E S
generally proponnded.

There are sixteene infallible signes of a child of God, as may appeare dy the testimonie of most apparent Scripture.

First,

First, *Poverty of spirit* ;
for the poore of spirit are
blessed, and theirs is the
kingdome of heauen.

Math. 5. 3.

2. *Godly sorrow*, for it
caufeth repentance, now
to be repented of, leuen
such a repentance as is
vnto salvation.

Cor 7. 10

3. *The loue of the Word*,
for this is a fure comfort
in affliction, & may quicken
a mans heart; this is
a fauour of life vnto life,
in them that are sauued.

Psal. 119.

10. 2 Cor. 1. 15

Psal. 1. 2.

1 Thes. 1. 5. 6.

4. *The loue of Gods chil-
dren*, for hereby we know
we are passed from death
to life, because we loue
the brethren.

1 Joh. 3. 14

1 Cor 13.
1. 2. 3.

5. *Faith*; for God so loued the world, that he gaue his onely begotten Sonne, that whosoeuer belieueth in him, should not perish, but haue euerlasting life.

Psal. 43.13.

6. *Vprightnes of heart*; for God will giue grace and glorie, and no good thing will he withhold from them that are vpright in heart.

Psal. 97.11.

7. *The Spirit of Adoption*; for it beareth witnes to our spirit that we are the sons of God: and if any man haue not the spirit of Christ, he is not his.

Rom. 8.9.
14.16.

8. *Holy desires*: for eu-

ry one that thirsteth, shall haue of the water of life freely: and if they will heare, their foules shall liue, and enjoy the sure mercies of *Danid*; they are blessed, and thty shall be satisfied.

[Reu.22.6.]

[Esa.55.1.2.]

[3.4]

[Mat.5.6.]

9. *The Spirit of prayer or supplication*, for who so euer calleth on the name of the Lord, shalbe sauued.

[Toch.3.33.]

[Zach.12.10.]

10. *The obedience of Christ*, for he is the au-thor of eternall saluation to them that obey him.

[Heb.5.9.]

11. *Saving knowledge*, for this is eternall life, to know God, & whom he hath sent, Iesus Christ. It

[John.3.16.]

is not onely a signe of e-
ternall life or saluation,
but the beginning and
part of it.

12. *The Sacraments*
in the right vse of them,
are infallible signes of
our saluation, and to that
end ordained; for he that
beleeueth, and is bapti-
zed, shill be sauued. Hēce
is it said, Baptisme saueth
vs:they are sure Scales of
the righteousnes of faith.

13. *The loue of God;* for
if a man loue Christ, the
Father will loue him, and
come vnto him & dwell
with him.

14. *The feare of God:*
for

Mat. 16. 18.
01 : 18. 18.

1 Pet. 3. 21
Rom. 4. 11.

Joh. 14. 23.

for it is a fountaine of life
to depart from the snares
of death.

Pro 14.37.

15. *Long of our enemies*:
for it is not onely a signe
of a Christian, but of a
perfect Christian.

Mat. 5.44.
48.

16. *Desire of death*: for
a crowne of life is laid vp
for all them that loue the
appearing of Christ.

2 Tim. 4.

THE SIGNES PAR-
ticularly expounded; and
first of Pouertie of spirit.

Spirituall pouertie
may bee tried either
by properties, or by
effects.

Gods poore haue
foure

foure properties.

First, they are sensible: & that first of their owne wants and miserie by nature and dayly sinnes. Secondly, they know when they see Gods iudgements, that it was the word of the Lord. Thirdly, they tremble at Gods word, and feare his displeasure, while it yet hangs in the threatening. Fourthly they are sensible of that speciall goodness of Gods mercie: when a man is poore and needie, he can say with David, *Mercie is good*. Fifthly, they are sensible of their

Zach 11.11

Esa. 66. 2.

Psa. 109. 20

Psa. 109. 21

their own mortality; they haue feeling impressions of their fading conditiō.

Secondly, they are thankfull, and that forlesser mercies. A poore man is glad of a penie, whereas a rich man cannot be touched with so small a fauour. Gods poore will praife Gods name for the very crums that fall from his table: and as any are more poore and humble, they are more thankfull.

Thirdly, they are teachable, and willing to be appointed & instructed. It is a great signe a mans heart is not humble, whē he

he must haue so much to do, before he can be perswaded to any truth, or disswaded from any sin. Pride and ignorance is hard to learne.

Fourthly , they are a hungrie people, especial-
ly greedie after the food
in Sion; they loue it, they
desire it, they esteeme it,
they are satisfied with
nothing better then with
it; it is the relifc of their
hearts for euer.

And there are ffe
fects of spirituall pover-
tie.

The first is prayer : for
Gods poore liue by beg-
ging :

Psal 22. 25
& 132. 15.

ging : if he be poore, he will crie vnto God.

The second is Abnegatio: for this poore man renounceth his own merits, he seeth no good wil be had by deseruing ; for he deserues nothing but Gods curse in all things: hee forfakes also the world, both in the lusts of it, and in the companie of the wicked, and all earthly things, as not hauing the chiese good in them.

The third is diligence in Gods work : yea Gods poore are willing to do the meanest and hardest work, God wil be pleased

to set them to : so as they may find fauor in his eyes to be accepted with him, they would account no worke too base for them to do, but they would be glad to doe any thing they could, with their best desires & endeuours

Fourthly, Gods poore commit themselues and all their wayes to Gods care and mercie : they will onely *trust in the name of the Lord*, and be contented to let God dispose of them as pleafeth him.

The last is a feare to offend God in word or deed : by their good will they

Psal 55.22.

Zeph. 3. 12.

they would do none ini-

Zeph. 3.83

quitie, nor speake lies ; a de-
ceitfull tongue should not
be found in their mouth.

Gods poore and Gods
Turtle dous are all one :
so inseparable are harm-
lesse innocencie and spi-
rituall pouertie.

Psal. 74. 19

2. Godly sorrow.

WE may know
whether our sor-
rows be godly, if we con-
sider, first, the causes : Se-
condly, the properties.
Thirdly, the concomi-
tants. Fourthly, the ef-
fects of them.

For the first of them,

we

PL. 119. 36

Ezech 9. 4.

we must consider what raiseth our sorrowes, and what asswageith them. For godly sorow is chieflie raised for sinnes and so for the sins of the time; because others keepe not the law. For Ezekiel doubts not to make them with Gods marke, that mourne for the abomination done in Jerusalem: but we must understand that this sorrow must be simply because God is dishonored. And further, in sorrow for our owne sinnes, we must mourne for all sorts of sins, for lesser as well as greater.

greater; for sinnes of our calling, for secret sinnes as well as open; for sins that presently trouble vs, as well as for sinnes past; for the sinnes feared, and the corrupt inclination of our natures: for beloved, gainful and pleasing sins: Finally, for the euill of our good workes, as well as for euill workes. Now there are two notes of great vse, in trial of sorrow for our sinnes: the one is, that we must sorrow for sinne as it is sin: and the other is, that a man should not easily satisfie himself in the measure,

*Esay 6. 5.**Rom. 7. .**Esay 1. 16.*

Zach. 12.
10. 11.

sure, till he can mourn as much for sin, as he was wot, or now would for losses. The Prophet *Zacharias* instanceth, when he saith, the Spirit of God should cause them to *mourn* as in the family one would *mourn* for the losse of their onely son; or as in the common wealth, the subjects wold do for the losse of a most worthy Prince. He mentioneth their sorrow for *Iosiah*. Yet we must know that teares are not of necessitie, and specially in such natures as are voide of teares for any other causes.

Se-

Secondly, in as much
as sorrow may be godly
cuen for iudgements, we
must vnderstand that
herein our triall will be,
if we can mourne rather
for spirituall iudgements
then for temporall: and
among the rest, if we can
feele & bewaile *hardnesse*
of heart, mourning be-
cause we cannot mourne
as we ought. And farther
if we can be grieued as
well for the offence of
God, as for punishment.

Psal. 42. 3.

21. 37.

Neh. 1. 3. 4.

Esa. 63. 17.

Thirdly, a Christian is
principally stirred vp in
true sorrow, by the sence
of Gods goodnesse; so as

no-

nothing doth more fire him to a desire to abase himselfe and to humble himselfe euен in the very dust , in the sence of his owne vilenesse , then to feele and finde the gracious goodnessse and readinesse of God to shew mercie. *He feareth the Lord and his goodnessse.*

Hol. 3. 5.

And as godly sorrow is raised by spirituall means and considerations ; so is it asswaged onely by spiritual meanes. Those sorowes that can be healed by sports, merric companie or the like , are much like the medicines ysed to

to help them. But in godly sorrow, the same God that wounded them, must heale. And a Christian desires helpe from the same word that pierced him. Thus of the causes.

Hos 6. 1. 1.

There are foure properties of godly sorrow, which (among the rest) we must labour after; and without which wee can hardly haue true assurāce that our sorows areright.

First , it is inquisitiue. It is a hard thiing to make sorrow silent. And hee that is truly pricked in his heart, cannot with contentment smother this doubts:

Jer. 50: 4. 5.

Act. 2.37.

doubts: he will aske the way to Sion; and cannot rest till he haue knowne what to doe to be saved. Those that finde so little to aske, and can be silent in the presence of Gods seruants, by whom they might be directed, may suspect their sorrowes.

Ier. 31. 19.

Secondly, it must not rest in the beginnings, or probabilities, or hopes, or others good opinions, or the mending of many things: but a Christian that is truly humbled, wil repent still, though hee haue turned; that is, he is so fearfull of being de-
ceiued

ceived through the corruption of his own heart and the wiles of Sathan, that he will constantly hold on to confess and bewaile his sinnes, till he may find assured rest vnto his soule.

Thirdly, it will admit nothing against God; but it makes a man condemne himselfe rather then God. When *Daniel* lay in that mournefull plight, that he could find no comfort night nor day, for a long season; and that the question was to bedebated, whether God had forgotten to be mercifull,

Psal. 77. 1
2. 27.

full, &c. he resolues, that fault was in himselfe, *that it was his infirmity, & that his soule refused comfort.*

Fourthly, it will not rest without cleannessse. Godly sorrow is not water, but washing; not euerie washing, but such as maketh cleane. Worldly sorrow may haue much water, but cleanseth nothing; but godly sorrow greatly desireth and *loueth puritie.*

Thus of the causes and properties. Concerning the concomitants, there are diuers things to accompany godly sorrow, by which

which it is discerned: for,

First, it is ioyned with a secret trust in the acception of God, so as no miserie can beate them from the consideration and inward affiance of hope of mercy: in the very disquietnesse of the heart, the desire of the soule is to the Lord, and before his presence. Though a child of God be never so much cast downe, yet he waites vpon God for the help of his countenance: & in some measure condemnes the vnbelief of his owne heart, and supporteth himselfe with the

Psal. 38. 9.

• Psal. 42. 5.

• Psal. 42. 5.

• Psal. 42. 5.

Lam. 3.22.

hope of the neuer failing compassions of God: thus it differs frō the sorowes of *Cain* and *Iudas*.

Secondly, it is ioyned with a wonderful loue of God for hearing of prayer. It is most deeply affected with euery mercy of God felt in prayer. *David*

Psal. 116. 1

3.

loves the Lord, because he hath heard his prayer at that time when his sorows were as the paines of hell.

Psa. 119. 30

33. 82.

Thirdly, it is ioyned with a longing after the word.

Fourthly, it is ioyned with a constant desire to glorifie God by a fruitfull profession. Every one that

that truly mourneth in sion, is a tree of righteousness, the planting of the Lord, that he may be glorified.

Esa.61.2.3

Fiftly, it is ioyned with a spirit of supplications. Sorrow that is after God, will teach a Christian to pray, that could neuer pray before. The Spirit of compassion is a spirit of supplication.

Zac.12.10.

Lastly, our sorrowes must be tried by their effects: for godly sorrow,

First, drives vs to a daily and serious confession of sin in particular, without hiding any sinne.

Psal.38.17.

Secondly, it breeds a

tender fence of the burthen of sinne. Neuer doth a Christian feel the heauie loade of sinne as it is sin, till God hath softned his heart by his Spirit.

Psal. 38. 5.

Thirdly, it workes a mindfulnesse of God and his presence, and a deepe impression and thought of good things.

Psal. 42. 6.

Fourthly, it causeth a man to sacrifice and devote himselfe to God.

Psa. 51. 17.
Rom. 12. 1.

Fiftly, it breeds sensiblenesse and thankfulnes for all sorts of mercie.

Elam. 3. 22.
23.

Lastly, the Apostle notes seueral effects of godly sorrow, care, apologie, in-

2 Cor. 7. 11

indignation, feare, vehement desire, zeale, and revenge.

3. Loue to the word.

IN as much as wicked men, especially such as are endued with a temporarie faith, may haue some kinde of affections to the word, wee must carefully trie our selues, and examine our selues seriously : *edid v. 3*

1. Whether we desire it as our appointed foode constantly? *edid v. 3*

Psa. 139. 20
Job 28. 12

2. Whether wee loue them that loue the word?

3. Whether the loue

C 4 to

Psal. 119.
115.

to the word separates vs
from the wicked?

Psal. 119.
136.

4. Whether wee can
mourn, because others
keepe not the word?

Psa. 119. 14.
72. 111.

5. Whether we *lone* it
abone all riches: and could
esteeme it *as our heritage?*

Psa. 119. 23.
24. 50. 51.
34. 143.
1 Thes. 2.
13.

6. Whether it be our
chiete *comfort in afflictio.*

7. Whether in hearing,
we receive it *as the word*
of God, and not of men?

1 Thes. 1. 5

8. Whether wee re-
ceiue it *in power and*
much assurance?

Ioh 8. 33.
Psal. 119.
45. 9. 59.
1 Thes. 2.
13.

9. Whether it worke
effectually in vs *the re-
dresse of our wayes, and*
*freedome from the bon-
dage*

dage of sinne?

10. Whether we *lone* all the words of God, euen the *Law* that with threatening shewes vs our sins, as wel as the Gospel: desiring to hide the word in our hearts, that wee might not sinne?

11. Whether it be our desire and *delight* to exercise our selues in it day and night?

12. Whether we can account and seeke the famine of the word to be a most bitter croffe?

13. Whether we could be contented constanly to labor for it, as men do for

Psal. 1. 2. &
119. 11.

Psal. 1. 3.

Psal. 42. 3
Amos 8. 12.

John 6. 27.

the foode that perisheth?

Psal. 19. 10

14. Whether we find
a constant sweet taste in
it, especially in the pow-
erfull preaching of it?

Mar. 10. 2. 9
1 Cor. 3. 18
1 Thes. 1.
5. 6.

15. Whether for the
Gospels sake, we can be
content to deny our rea-
sons, affections, credites,
carnall friends, pleasures
and profirs?

4. The love of Gods childe.

OUr loue to the Saints
may be tried, First,
by the cause. Secondly,
by the extent. Thirdly,
by the manner. Fourthly,
by the effects.

For the first, to loue
Gods

Gods children because
they are begotten of God,
& for the grace of Gods
Spirit, by which they re-
semble God, (or rather
for the Lord himself, de-
siring to expresse our af-
fections to them, because
we doe no good to God
himselfe) is not found in
any reprobate ; and so to
loue them simply *for the*
truths sake. Whereas to
loue them for beautie,
profit, companie sake, or
any naturall or carnall
reasons or ends, is no
signe at all.

Secondly, hee that
truly loues the brethren,
loues

Psal. 16.2.3.
Ioh 3. 14.
& 5.1.

2 Ioh.1.2.
3 John 1.

Ephe. 1.15.
Col. 1.4.

*Philem. 5.**1am. 2. 1. 3*

loues all the brethren : he
that loues not *all the*
Saints, loues no Saint a-
right. A true Christian
hath not *the glorious faith*
of Christ in respect of per-
sions : he loues the poorest
if he haue true grace, as
well as the richest; yea he
loues the absent as wel as
the present ; yea he loues
for the trutbs sake those
hee neuer saw. Yet this
hinders not the difference
of degrees of loue, so as
some may be more belo-
ued then others, and that
by reasoun of the greater
measure of Gods gifts &
graces; or else by the spe-
ciall

ciall prouidence of God, whē the Lord linketh the affection of some Christians in some speciall eminencie of respects; and so it is not alway needful that the persons most loued, be most gracious. It doth not of necessity follow, that *Iohn* was the most gracious of all the Apostles, though hee were most beloved.

Againe, as our loue must be extended to all Saints, so also must it be to all times: we must loue them as well when they are in aduersity, disgrace, temptation, sickness, or any

any misery, as when they abound in prosperitie or good estimation, &c.

**I John 3.
18.19.
Rom. 12.9
10.**

For the third, this loue is without dissimulation : it is indeed and truthe, not in word or appearance onely. And besides, it is a most affectionate & brotherly loue.

Psal. 15.4.

Lastly, there are sixe effects of true Christian loue: for it shewes it selfe,

First, by honor; and this honouring of them that feare the Lord, hath in it,

Psal. 16.3.

1. An estimation of them, as the onely excellent people in the world,

2. A free acknowledg-
ment

inent of their iust praises
in all places for their grace
and obedience.

Rom. 15.

19.

3 John 6.

1 Thes. 1.8

3. A willing propo-
sing of them as examples
to imitate.

1 Thes. 1.7

4. A holy endeuour to
couer their infirmities,
taking things in the best
part and fence ; not recei-
uing disgracefull reports

1 Pet. 4.8.

of them ; suffering long,
not vanquishing themselves
in comparison of them ;
not easily provoked , not
envying them ; hoping all
things , enduring all
things , and yet not rejoyn-
cing in their iniquities.

1 Cor. 13.

4, 5, 6, 7.

5. Apologie for them

against the reproches
and scornes of the world.

Secondly, by delight
in their fellowship, and so-
cietie *in the Gospell*; in
which respect they can
be *equall to them of the lo-*
wer sort. Such as find no
neede of, nor delight in
the companie of Gods
children, or are willing
to sort with none but
their betters or equalls,
may see great cause to be
humbled, either for the
want of this grace, or for
the weaknesse of it.

Thirdly, by *sympathie*
and fellow-feeling: for in
some measure a child of
God

God is like affectioned:
He can in some measure
weep with them that weep,
and reioyce with them that
reioyce: especially they re-
joyce to heare or know
their soules prosperitie.

Fourthly, by *wel-doing*
and *mercie*: this loue is
bountifull, pitifull, tender,
hath *bowels* both of spiri-
tuall and outward mer-
cie; it gladly receiueth the
Saints, it communicates to
their necessitie, willingly,
and with a ready mind.

Fifthly, by a desire to
walke inoffensiuely. He
that loueth his brother,
there is no occasion of stum-
bling

3 John 3.

Psal. 16. 3.

Rom. 12.

10. 13.

Philem. 7.

1 Pet. 3. 8
& 4. 8.

1 John 3. 17

3 John 5.

1 Ioh. 2. 10

bling or scandall in him.

Lastly, the true loue of
Gods children, wil make
a man grow vp faster in
Iesus Christ, and in all
grace and holinesse.

Ephes. 4. 15
16.
1 Thes. 3.
12. 13.
1 John 3. 3

3. Faith.

IN as much as there are
diuers kindes of faith ;
and experience shews in
many that give no signes
of repentance, that they
will not be beaten from a
confidēt perswasion that
Christ died for them, eue
for them in particular : it
stands vs in hand to trie
our perswasion by the
true rules of Scripture ;
and

and if it will abide the triall of the touch-stone, we may lay it vp as hid treasure and a wonderful grace of God; and if otherwise, we may repent of presumption, as a deceiuable sinne.

Faith may be tried,

1. By the cause.
2. By the properties.
3. By the concomitants
4. By the effects.

For the first, true faith comineth by the hearing of the word preached. It is no natural endowmēt, nor gotten by naturall helps; but first iswrought by the holy Ghost in the prea-

Rom. 10.14

preaching of the Gospel,
as is plain b; the Apostle:

*How shall they beleene in
him, of whom they haue not
keard; and how shall they
heare without a preacher?*

Secondly, there are six
properties of faith.

First, it accounts all
things most base, in com-
parison of the knowledge
of Christ, and the loue of
God in him. Christ is
more precious then all the
world besides.

Secondly, it will receiue
the testimony of God's
faithfull Ministers out of
the word, against all the
world.

Phil. 3. 9.
1 Pet. 2. 6.1 Thes 2.
10.

Third-

Thirdly, it is such a perswasion as cannot abide hypocrisy, but purgeth the heart of it, as of a most hatefull sinne, and is therfore called *unfaimed*.

² Tim. 1.5

Fourthly, it will endure triall: cast it into the fire of tribulation, and manifold afflictions and disgraces, and temptations, yet it will not perish, nor bee ashamed: it is a plate for the breast, and a helmet for the head. 1. Thes. 5.8. Ephes. 6. Whereas the best faith, that is not the *faith of Gods elect*, will proue but drosse if it bee cast into the furhace of temp.

¹ Pet. 1.7.

² Tim. 1.

12.

Luke 8. 13.

temptation, further then it is supported by carnall ends and helpes.

Acts 24. 14

Fiftly, it will *believe all things* that it apprehendeth to be required, threatened, or promised in the word. To believe some things, may be in other kinds of faith; especially such things as stand with reason, affection, common opinion, &c.

Isaiah 38. 26

Sixtly, in affliction it laiceth hold on Gods promise or prouidence, so as it will rest with quietnes; trust and patience, and *not make haste* to the use of euill and vnwarranted meanes.

meanes. *Hee that belieueth, maketh not haste.*

Thirdly, it may be tried by the concomitants of it : for,

1. It is sealed by the bo-
ly Spirit of promise. For in
euery beleauer, the pro-
mised Spirit doth print Ephe.1.13
14.
in his hart the sauing gra-
ces of Christ ; from the
sight of which, as from so
many markes, compared
with Gods promises in
his word, ariseth by the
effe&uall working of the
Spirit, this assurance or
perswasion of faith. For
though grace and faith
be giuen together, and
grow

grow vp together, yet the assurance of faith discouers not it selfe till it discerne those companions of it, with which it is daily encouraged, & confirmed and settled. That faith that can be without sanctification of the Spirit, is not the faith of Gods elect.

Thes. 3.

13.

1 Tim. 1.

19.5.

1. Tim. 3.9

Heb. 10. 23

2. It is ioyned with a *good & pure conscience*. He that is truly perswaded of Gods loue in Christ, maketh conscience of all his wayes, to seeke or do the good God requires, and auoid the euils God forbids.

WORD

3. It

3. It is ioyned with a spirit of discerning, or wisedome in matters of saluation: the mind being enlightened, to obserue in some comfortable measure, the meaning of the holy Ghost, in all things needfull to saluation, in vse of the word, through the power of Gods ordinance; so as the very simple may and do attaine to a holy kind of insight, and sharpnesse of judgement.

2 Tim. 3.
15.

Fourthly, the true belieuer hath a witnesse in himselfe, euен the witnes of the Spirit of adoption,

Psal. 119.
130.
Pro. 1. 4. 3.
5. 9.

2 Ioh. 5. 10

Rom. 8. 15.
16.

tion, infallibly certifying him of Gods loue and his adoption.

Fifthly, faith may be discerned by certaine effects of it: for,

1 Pet. 1.8. 1. It breedeth *ioy unspeakable and glorious:* and that either through the sence of Gods fauor and presence, or in the hope of glory to come.

Rom. 5.2. 2. It puts on & applies a *righteousnesse, that is not by the workes of the law,* but in Christ onely.

Rom. 10.

3. It will make a man *speake in the confession, profession & defence of the truth of God. I have belieuea*

beleeved, therefore I speake.

4. It workes the longing desire of Gods presence of glorie.

2 Cor. 5. 7
Gal. 5. 5.

5. It workes an effectall loue of God and Gods children, and sheweth it selfe by the fruities of loue.

Gal 5. 6.

6. It will maintaine a Christian in some measure of sufficiencie, and contentment in all estates.

Heb. 2. 5.
Rom. 1. 17

The iust tisnes by faith; not by friends, mony, earthly hopes or helpes. &c. for it will make a man to lay hold vpon Gods promise; and workes an inward trust in Gods neuer

Gal 2. 20.

failing prouidence, so as he will leaue the successe of all his labors or means to God,

Rom. 3. 37.
Gal. 3. 22.

7. It *excludes boasting* of our owne labours, praises, gifts, and workes; and in the same measure workes humilitie, that it worketh any other grace.

Ioh. 5. 4. 5.

8. It *overcommeth the world*; so as profits, credit, pleasures, carnall friends or hopes doe not sway and rule the beleeuer, but he willingly and patiently rests in the treasures and pleasures of a better world, yeelding himself ouer to be guided.

ded by Christ and his truth, to the death.

Psal. 48. 14.

9. It purifieth the heart from ignorance, wicked imaginations, carnall desires, sinfull perturbations, and all sorts of secret and inward sinnes. And this it doth by causing a man dayly to seek pardon for them in Christ, and by casting them out by confession and sorrow in the same measure desiring inward purifie, that it reioyceth in Gods loue.

Act. 15. 9.

10 There is a spring of grace in the heart of euery beleeuuer, whence

D 3. flows

A. 84. 139
e. 21. 5.

Ioh. 7. 38.

flowes dayly the exercise
of sundry sauing graces;
which can never be vt-
terly drieid vp in the heart
of a Christian; and that
is it our Saviour Christ
meaneth when he saith,
*Out of his bellie shall flow
rivers of living water,* and
an aboule of vnde name
6. The spirit of Adoption.

The spirit of Adop-
tion in the hearts of
Gods children, may be
discerned,

First, by the fire of
zeale and holy affec-
tions, with which it fils the
hearts of Gods children;
Mat. 3. 11. Ephe. 5. 19

especially in the vse of Gods ordinances, to the information and reformation of their liues.

Secondly, by the ~~much~~ assurance, which especially at some times worketh in the heart.

Thirdly, by a dayly holy strife, to preserue grace giuen vs, and to prevent falling away.

Fourthly, by secret suggestion or direction, by which Gods seruants are reclaimed when they go out of the way, either on the right hand or on the left.

Fifthly, by the affise it
D 4 keeps

Esay 4.

keepes in the heart of a Christian, as a spirit of judgement, by which he is made to watch, arrest, accuse, condemne, and restraine himselfe from euery euill way, according to the rules of the word, and before Gods holy presence.

Sixthly, by libertie from the power of reaigning and presumptuous sinnes. *Where the Spirit of God is, there is libertie.*

2 Cor. 3.17
Rom. 8.10.

EG. 44. 3.4

Seuenthly, by the growth and flourishing of true grace.

Eighthly, by unspeakable joyes felt in the presence

Rom. 14.17

sence of God, in the due
use of his ordinances; by
which a Christian is in-
flamed to the loue of
God and all holy dutyes,
and abated to the deare
in the sence of his owne
vilenesse: called therefore
the *joyes of the holy Ghost*.
For, as for carnall joyes
or illusions, either they
are not felt in the use of
Gods ordinances, or else
they breed pride, and
conceited securitie.

Ninthly by requests
and *applications*, affecti-
onately and with confi-
dence powred out vnto
God as a Father.

Eze. 39. viii.

Rom. 8.15.

Zac. 12.10.

Eph. 3.13.

The prightnesse of beyst.

Yd; s̄c̄m̄b̄r̄ ēid̄ tō v̄

If thou wouldest make
giall of the truch, and
vrightnesse of thy heart,
thou must seriously ex-
amine thy selfe,

First, whether thy spirit be without guile, more desirous to be good, then to be thought to be so; and seeking more the power of godlinesse, then the shewes of it.

Secondly; whether thou loue all good things as well as one, and hate all sinnes as well as one.

Thirdly, whether that
thou canst *lose* and for-
give

Psal. 22-2.

John x. 4.

Pro 20,6:7

give thine enemies, that hate, and disgrace, and wrong thee, as well as thy friends, that either wrong thee not, or but by infirmitie.

Fourthly, whether thou canst be content to receive euill at Gods hands as well as good, without murmuring or letting go thy integritie; being carefull to approue thy selfe to God, without respect of reward, yea though trouble did befall thee.

Fiftly, whether thou dislike sinne in all, euen in those that are most neare and deare vnto thee.

Sixt-

Job 11.
23. 10.

1 Kin. 15.
12. 13. 14.

^{12.31. do.}
1 Kin. 15. 9
& 9. 4.

Sixtly , whether thou finde in thy heart a resolution to turne from nothing that God commandeth thee all the dayes of thy life.

^{12.31. do.}
Psal. 19. 13

Seuently , whether thou be innocent from the great transgression.

^{12.31. do.}
Heb. 3. 4.
Pro 22. 29

Eightly , whether thou find an inward combate and strife against secret sins as well as open sins, bewailing the transgressions against the inward worship of God, as well as against the outward.

Ninthly , whether thy heart be humble, patient, teachable and tractable

in

in some holy measure, increasing herein by the vse of Gods ordinance. An vpright heart is a willing heart.

1 Chr. 28. 9

10. Whether thy desire be to walke *as in Gods presence.*

Gen. 17. 1.

11. Whether thou find a desire to be rid of sinne, and to humble thy selfe for it, in prosperite as well as aduersite, and in the beginning of afflictions as well as in the extremities of them.

Job 8. 5. 6

12. Whether in wronges and disgraces, when thou art innocent, thou canst (in the sence of

Psal. 77. 10.

11.

of thine owne vnworthines of Gods loue) make God thy defence, resting in his fauour and acceptance.

13. Whether thou doest endeavour to glori-fie God, as wel by giuing thankes for blessings and graces, as by praying for supply of wants, or pardon of sinnes.

14. Whether thy heart be stedfast and scilid, without lying, flattering or dissembling; so seeking and praying for pardon, and deliuernace in aduersitie, that thou wouldest practise it after release.

psal. 33. 1.
119. 7. 140.

13.

release. This was a signe
the Israelites were ~~not~~
upright, in that they
would *crie to God in their
distresses*, but not care for
their *vowes and promises*,
so soone as they were
deliuered.

Psal. 78. 36

37.

15. Whether the word
of God doth good above
all things.

Mich. 2.7

16. Whether thy praise
be of God, and not of men.

Rom. 2.29.

17. Whether thou
dost serue God with thy
whole heart: and not ha-
ving a heart and a heart,
either wauering or di-
vided. For vanesse, the whole
resolution of thy soule,
with

2Chron. 6.

14.

Psa. 119. 34.

.7.25

with the vtmost of thy
desires, be to walke in
Gods wayes, thy heart is
not vpright.

*2 Chron. 19.
v. 9.*

18. Whether there be
in thee a *faithfull heart*,
to deale faithfully in the
charge and calling, in
which thou art, and to
discharge it in the con-
scionable feare of God.

19. Whether there be
any sinne thou couldest
not willingly iudge thy
selfe for, without hiding
it, so soone as thou know-
est it to be a sinne. This
is the ioy of a Christian,
in the fence of his owne
wants and weaknesses,
that

*Psal. 32.5.
11.*

that though he haue many sinnes, yet there is no sinne but hee willingly acknowledgeth it vnto God.

20. Whether thou be good at home, as well as abroad. Psal. 101. 3

21. Whether thou canst be contented to make the Law of God thy onely direction in all things Psal. 119. 1
Deut. 18.
12. 13.

22. Whether thou canst be as careful to persevere in grace, as once to be good. Pro. 33.

23. Whether thou keepe thy selfe from thine owne iniquitie.

*2 Sam. 13.
24.*

24. Whether thou doest conscientiable endeuor to forsakethy particular, formerly beloued and speciall sinnes.

*Pro. 31. 20.
& 19. L.*

25. Whether thou be free from the reigne of *frowardnesse* in thy way, or *peruersnesse* of thy *lips*.

8. *Holy desires.*

Our Desires may be tried true wayes. First, by the obiects of them. Secondly, by the qualities of them. Thirdly, by the concomitants or companions of them.

Fourth-

Fourthly, by the effects or consequents of them.

Fifthly, by the causes or antecedents of them.

For the first, those desires are meant in the promises, that are carried after things above nature, as the fauour of God, the pardon of sins, the righteousnesse of Christ, the presence of God and the Saints in the new Jerusalem, the comming of Christ to judgement, victorie ouer the dearest sinnes, the remouing of spirituall judgements, the damnation of their owne soules that

Psal. 73. 25

Mat. 5.
Heb. 11. 10
16.

Reu. 22. 17
18.

Rom. 7.

Esay 63. 17
Rom. 9. 3

that Israel might be sauued, and such like.

There are three principall qualities in the holy desires of Gods elect: for,

Luk 12:49 First, they are *fierie*, that is, such as cause the heart of man to *burne within him*, with some measure of zeale for Gods glory, indignation at sinne, and fervent affection in Gods seruice: whereas the desires of the wicked, at least are either dull and cold, or transported by wrong ends, to the fauoring of sinne.

Secondly, they are con-

constant, both because they are renewed diyly, as the metaphors of *hunger* and *thirst* do import; as also because they are alike carried to the eternall fruition of the things desired, as to the present enioying of them. Gods seruants desire the fauor of God, the abolishing of sinne, the possession of grace, not to serue a turne for the present, but to be enjoyed as their portion for euer. For looke how the man vntregenerate desirereth to commit sinne, so doth the regenerate desire to for-

forsake it : but the former in some sins doth commit them with a desire euer to sinne, and a secret discontentment to think that at anie time hee should not be able to sin. Euen such a contrarie desire is there in Gods elect truly called, they so desire not to sinne, as it is their griefe to thinke that at anie time they should againe sin; yea affliction doth not quench them, but manie times inflame them.

Essay 26. 9

Thirdly, they are *not idle*; which may appeare three waies. First, because

cause they are carrid after the meanes of good, as well as good things themselves; and that in a greater measure too. Secondly, because they are attended with a resolution to do anie thing that their desires may be accomplished. They aske *What should they doe to be saued?* as taking it for granted, that they must be industrious in Gods worke. There is no labor but they would endeuor to doe it, so the Lord would be mercifull vnto them to grant them their desires: yea when they haue

Psal. 37. 4.

1 Pet 2. 2.

Psa. 63. 1. 2.

Act 2. 37.

haue dōe all, they still are humbled because they can do no more, nor no better. Thirdly, they can not rest till in some happy measure *they overcome* the most masterly corruption either of nature or life.

Thirdly, holy desires are accompanied:

First, with a supernaturall valuation of the worth of spiritual things; accounting them *pearles* of the best price, not too deare bought if they *buy* them with the sale of all they haue: and contrariwise, accounting them-selues

Reu. 21.6.

*Mat. 13.45.
46.*

selues exceeding poore
and distressed, if they
want them or the means
of them, esteeming Gods
loving kindnesse better
then life.

Psal. 42.

Psal. 63. L.

Secondly, with a vo-
luntarie forsaking of the
vnnecessarie pleasures &
profites of the world;
thankfully receiving the
promises of a better life;
and easily confessing that
they are strangers and pil-
grimes on the earth.

Hebr. 11. 13

Thirdly, with a con-
stant and secret medita-
tion of heauenly things
desired. What one desi-
reth feruently, he thinkes

Esa. 26. 9.

Psal. 63. 1. 6

on almost continually.

Fourthly, holy desires shew themselves by divers effects or consequents of them, especially if they be satisfied:

First, they chase out *evil desires*, and raise vp a dayly combate against the most secret corrupti-
ons of nature.

Secondly, they excite a frequencie and feruencie in prayer to God in secret.

Thirdly, they worke a resolution to walke *in the way that is called holy*: yea so gracious is the Lord, that the most simple (if their

Pro. 11.23

Rom. 7. 25

Lam. 3. 19.

Ezay 35.78

their desires be most true) attaine to some happie measure of reformation.

Fourthly, if the Lord grant their desires, there followes,

First, a heauenly kind of satisfaction and contentation, with singular delight in the soule.

Secondly, the vowes and wishes of infinite and eternall thankfulness.

Thirdly, a growth and springing up as among the grasse, or as willowes by the water courses.

Lastly, they arise from a broken and humbled

E 2 spirit:

Psal. 63. 5
Ier. 31. 25.
26.

Psal. 63. 4.

Esay 44. 3
1 Pet. 2. 2.

Mat. 5.4 5
6.

spirit : and the more they are inflamed, the more humble they continue to be.

9. The Spirit of Prayer.

1 John 5. 14

Hee that calleth on the name of the Lord aright, discouereth the Spirit of grace and prayer in his heart, by these things.

1. He askes according to Gods will.

2. He prayes with perswafion that God will heare : *he belieueth he shall have it* : he prayes in faith and

Mar. 11. 24
Iam. 16. 7
Psal. 6. 9.

and assurance of heart before God.

Ioh. 3.19.
22.

3. He prayes in the name of Christ, in the fence of his owne vilenesse by reason of his wants and finnes.

Ioh 14. 13.
Psa. 86. 3. 2.
& 143.4.

4. He will pray at all times.

Job 37. 10.
Psal. 116. 2.

5. He is effectually fervent : he hath the affections of prayer.

Iam. 5. 16.
Psal. 6.8.

6 Prayer makes him exceeding wearie of the world ; and willing to forgoe societie with the workers of iniquitie.

Psal. 6.8.9.
& 39. 13.

7. When he knowes not how to pray as hee ought, the Spirit prepares his

E 3 heart,

Rom. 8. 26
27.

heart, excites holy de-sires, supplies with words and power of affection, or else worketh inward *unexpressable grones.*

Pla. 3. 4. 5. 6
Pf. 116. 1. 7

8. Hee findes a holy rest and quietnesse in his conscience & heart, with spirituall bouldnesse and confidence of trust in God if the Lord *heare vs graciously.*

Pfal. 91. 15

17.

Ier. 33. 3

Esay 33. 19

58. 9.

Pfal. 116. 1

9. He finds answers from God, by *the witnessesse of the Spirit of Adoption:* in which the Lord deales sometimes wonderfully with his people.

10. He *loves God exceedingly for hearing his prayer;*

prayer ; and desires to keep Iude 20,
himselfe in the loue of
God.

11. His prayers pro-
ceede from a heart that
loues no sinne : but wil-
lingly departeth from ini-2 Tim: 2.
19 22.
quitie , and desireth to
keepe his commaunde-
ments ; and to do that
which is pleasing in Gods
sight.

12. He loues prayer
in others.

13. He is oftentimes
dissolued into much sor-
row for his sinnes, while
he stands before the face
of God.

14. He feeleth the con-
fidence

Job 8.5.6

1 John 3.22

2 Tim: 2.
22.

Zac. 12.10
Psal. 55.1.2

Gal. 4. 7.
Rom. 8. 15

Psal. 82. 1. 8
88. 13. 14.
15. & 143. 7
John 16. 33
24.

Psal. 96. 10
13. & 142.

2. 5.

Psa. 86. 3. 4

fidence of assurance that
God is his Father.

15. If the Lord be si-
lent, and answer not, but
hides his face; his spirit
faileth, and he is as one
that goeth downe to the
pit: it troubleth him as a
sore crosse; and contrari-
wise.

16. Prayer is his chiefe
refuge, and he will pray,
though prayer be in ne-
uer so much disgrace;
and powre out his com-
plaint, and shew all his
trouble.

17. He striues a-
gainst deadnesse of spi-
rit and distractions, as

a heauie burthen.

10. *The obedience of
Christ.*

OUr obedience will be approoued and accepted in Christ, if it be an obedienee that will beare triall in the rules following:

First, if it arise out of loue to God and goodness. The obedience of Gods elect is from the heart, not constrained, but voluntarie: their hearts being enflamed with the sence of Gods goodness, and humbled

Deu. 30. 39.
Ios. 24. 5.

E 5. when

Math. 4.19. when they haue done their best, that they can-not bring more glorie to God. It is a readie obedi-
Rom. 6.17. ence, without repining,
excuse or delay.

Exo. 15. 26
3 Kin. 9. 4
Ier. 22. 4.
Joh 15. 14. 2. If it be *in all things* with respect to all Gods commandements. A wic-ked man may obey in many things; but there is some one comande-ment he would be dis-pensed withall, as *He-
rod*.

Act. 23. 23
Deut. 30. 3.

Ier. 35.
Heb. 11. 8
Gen. 32. 13
Pro. 7. 2.

3. He can be content to obey against profit, pleasure, credite, libertie, easie, or the liking of the world, or carnall frinds, pre-

preferring Gods commandments abone all things, yea life it self.

Acts 5. 29

Mat. 16. 25

4. If it follow the con-
scionable practise of the
duties of mortification
of sinnes past or present.
The reformation & pro-
fession of such people as
did never in secret hum-
ble their soules for sinne,
may be much suspected :
for our hearts must be
purified to obey the truth.

1 Pet. 5. 33.

5. If it be in absence
as well as presence ; in all
companies as well as a-
ny ; before meane Chri-
stians as before the best,
at home as wel as abroad.

Phil. 2. 12

6. If

Gal. 5.7.

Kin. 18.6

Sal. 106.3

Ieb. 13.

Thef. 3.

om. 10.16.

om. 16.

6.

Thef. 5.1.

6. If it be *always*, as well as for a fit.

7. If wee b^e cleue and obey Gods ministers, as the ouerseers of our souls and liues, directing vs out of the word, as well as if we were commanded immediately from God.

8. If wee obey in the commandements of faith as well as life; submitting our selues to God, as wel by believning as by doing; yeelding our seruice as well to the *Gospell* as to the *Law*.

9. If we obey in the least commandements, as well

well as in the greatest; making conscience of the smallest things required or forbidden in the word. Mat. 5. 19
Gal. 5. 7.

It is an obedience that followes the *sanc-*
fication of the Spirit. Holy duties without, they flow from holy graces within: neither can the life be holy before God, if the heart be not made holy by the grace of Iesus Christ.

1 Pet. 1. 2.

¶ It is ioyned with the *reigne of no sinne.* A Christian that truly obeyes God, may haue many sinnes, but there is no

Rom. 6.

Esa. 1. 19.

Psal. 119. 2.
Deut. 6. 25
Ioh. 3. 22.

no sin to which he yeelds himselfe wholly ouer, by secret vowes and resolution, *as a servant to obey it*: he may faile in his obedience, so as he cannot do what God requires, *as he requires*; but yet he *consents to obey*: and his will is to hire himselfe to doe Gods worke as wel as he can. And to this end he hearkeneth to his voice, and *seekes God with his whole heart*, that bee may keepe his testimonies, *hee consenteth to obey*, and *obserues to doe*: *He comes to the light*; that his deedes may be made manifest.

Lastlv.

Lastly, our obedience
is right and acceptable,
if God heare our prayers;
for God heareth not sin-
ners. And David saith, If
there were wickednesse in
his heart, God would not
heare his prayers.

John 9.31
Psal. 66. 18

VI. Saving knowledge.

SAUING KNOWLEDG MAY
BE TRIED:

1. By the objects.
2. By the causes.
3. By the concomi-
tants.

4. By the properties.

5. By the effects.

For the first, by this
know-

knowledge the elect are enlightened by the *Spirit of revelation.*

Ier. 9. 24. 1. To conceiue aright of the nature of God, in some measure propounding before the eye of their minds the Lord, as hee is reuealed in the word; at least by way of negation casting out all likenesses of any created nature.

Ier. 4. 13. 2. To understand the true maner of Gods worship.

Ier. 3. 12. 3. To know their owne iniquities and vilenesse, in respect of corruption of nature and life.

4. To

4. To know Christ as
their Sauiour. Phil. 3. 9. 10
2 Chro. 3. 2

5. To know God in
Christ. John 17. 3
8. 19

6. To know the for-
giuenesse of their owne
sinnes. Ier. 31. 34

7. To know the voice
of Christ, discerning it in
some measure from the
voice of a stranger. John 10. 4

8. To know their owne
conuersion, and all need-
full holy things. 1 Ioh 3. 14
Pro. 9. 10

9. To know the things
ginnen them of God; and e-
specially the inhabitati-
on of the Spirit of Christ. 2 Cor. 13. 5
1 Chr 2. 12
Ioh. 14. 10.
17.

10. To know their own
saluation. Luk. 1. 77.

Secondly, this knowledg may be discerned from other knowledge, by the causes: for,

Mat. 16.17

1 Cor. 1.30

1 Cor. 2.7.

1 Joh. 2.27.

& 5.10.

Hos. 6.1.2.3

1. *Flesh and bloud hath not revealed it; it is wisdome in a mysterie; it is given of God in Christ, by the anointing of the Spirit.*

2. *Affliction of conscience breeds the fense and experience of it in many, who neuer came to found knowledge, till they haue bene wounded by the feeling of Gods wrath, or their owne sins, or the venomed temptations of Satan.*

3. *It is quickned and nurised*

nursed by the sweete refreshings and contentments felt in Gods houfe.

Psal. 36.8. 9.

10.

4. It is founded vpon the true feare of God; the very first beginning of it, is excited by the feare of God; and it groweth as holinesse , grace , and good workes grow in vs.

Pro. 1. 7.

Iob 28. 28.

Col. 1. 9.

Iohn 7. 17.

^a Pet. 3. 18

Thirdly, it hath sixe companions of it among the rest that in speciall attend it :

Psal. 119.
97. 98

1. The loue of the law .
2. A holy estimation of it aboue all possessions, shewed, in that a Christian aboue all getting,

Phil. 3. 8
Pro 3.3.4.7
& 7.4. & 8
9. 10.

ting, labours to get this understanding; & rejoyceth in it as the fairest ornement.

Pro. 8.9.17

Esay 28. 9

Rom. 8. 5.

2 Cor. 2. 14

Phil. 1. 9

Phil. 1. 9.10

3. Teachablenessse.

4. A savor of spirituall things.

5. Sence, that is, inward feelings of the power of the word and ordinances of God.

6. The loue of Gods children, which aboundeth as this knowledge growes.

Fourthly, it hath six properties:

1. It is affectionate; it is not written in the head, but in the heart & bowels.

2. It

2. It tends to action and practice.

Deut. 4. 6
Psal. 111. 10
Esay 33. 6.
John 8. 55.
¹ John 3. 3
& 3. 24.
Phil. 1. 9. 10
Ier. 31. v34.

3. It is constant and indelible; it hath deepe impressions, and much assurance, so as it is not easily unsettled with the puffs of contrary doctrine, nor can it be extinguished by trials or afflictions; therefore it is said to be written upon their hearts

Pro 4. 5. 6.
Ephes. 4. 13

4. It is sincere: for first it inclineth to receive all truth as well as any truth: secondly, it will receive the truth, though it be against reason, common opinion, profite, or the like.

Ioh. 16. 33
¹ Cor. 3. 18

¹ Cor. 2. 7.

5. It

5. It brookes not the impotent rudiments and beggerly inuentions of men, in the things of the kingdom of Iesus Christ.

Pro. 14.8

Col. 3. 16.

6 It leades a man principally to understand his owneway: and by it a man teacheth and admonisbeth himselfe.

Lastly, it beareth fruit better then gold, Pro. 8.19
And by the fruities or effects, it may be knowne:

1. It casteth out conceitednesse, diffidence, insensiblenesse of Gods mercies and iudgements, and vnthankfulness. He that hath true knowledge will

will not leane to his owne
naturall wisedome ; he will
trust in the Lord, and ac-
knowledge him in all his
wayes.

Pro. 3.5.6.

2. It makes a man
humble and lowly : in the
same measure that one
abounds in true know-
ledge, is the same mea-
sure hee is made more
lowly and meeke, and
carefull in all his wayes.
*No scorner can finde this
wisedome.*

Pro. 8.13
14.

3. It mortifieth boiste-
rous and vnruyl, hatefull
and hurtfull affections :
it will mak a lion become
a lambe, and a Beare, or a
wolfe,

Esay 11.9

wolfe, or a cockatrice, to be willingly guided, euen by a little child, &c.

Rom. 8.6

4. It extinguisheth or greatly dulleth the sauer of earthly things, and makes a man heauenly minded.

Iam. 3. 17.
18.

5. This and such like other effects, are altogether set downe by the Apostle *James* in his third Chapter and the seventeenth, and eighteenth verses.

12. Loue of God.

OVr loue to God,
may be knowne:
First,

First, by the sincere and incorrupt loue of the Lord Iesu, the Sonne of his loue.

Eph. 6. 24

Secondly, by th loue of his image all the Saints of God, that are begotten by him.

John 5. 1

Thirdly, by the base estimation of the world, and the lusts therof for If any man loue the world; the loue of the Father is not in him.

1 Joh 2. 15

Fourthly, by a deliberate inward inflamed estimation of God aboue all things; accounting his louingkindnesse better then life, and the signes

Col 3. 23

1. 3. 1. 19

8. 8. 1. 11

Phil. 3. 21.
10. 12. 1.

of his fauour, our greatest joy.

Fiftly, by our delight in his presence, which is then approued;

1. If we loue to speake often to God by prayer, and heare him speake often to vs in his other ordinances.

2. If we loue and long for his appearing.

3. If we bewaile his absence as a bitter croffe.

4. If we set the Lord dayly before vs.

5. If we loue his house.

Sixtly, by our care to keepe his commandements, and to bee as he is in holiness,

Psal. 34.5.
37.4.

2 Tim. 4.8

Cant. 3.1

Psal. 26.8

Psal. 26.8

John 14.31
1 Joh. 4.17

nesse; which may be further tried:

1. If wee willingly receive his commandments: for this is the love of God, 1 John 5.3. that wee keepe his commandments, and his commandments are not grievous.

2. If we serue him with all our hearts and all our soules. Deut 10.12.

3. If it be our care to walke in all his wayes, Deut 11.22.
Job 22.5. and not to offend in any thing.

Seventhly, by our sensiblenesse of his dishonour; if wee be more vexed for his dishonour, then our owne disgrace.

Psa. 63. 2, 3
468. 107.
22.

Job 36. 24
Deut. 6. 12

Exod. 15. 2
1 Chr. 28. 9
1 Cor. 7. 13
Heb. 12. 18

1 Cor. 10. 31

Joh. 15. 15
to 19.

Psal. 97. 10
Psal. 139.
28. 32

Eightly & by remem-
bring his benefites, and
magnifying his mercies:
for what we loue we ea-
sily praise.

Ninthly, by our care,
not onely to doe his will,
but to please him in being
more encouraged with
his praise and approbation, then the praise of all
men.

10. By a willingness
to suffer any thing for his
sake.

11. By a detestation
as of all sinnes, because
God hatteſit; so of sin-
ners, because they hate
God.

12. By

12. By our desire to stirre vp our affections after God; auoyding what might steale away our hearts from him, and delighting in all the wayes, by which our hearts might be inflamed towards him, and to this end taking heed to our selues.

13. By our running to him in all aduersitie, making him our *defence*, *Psa. 18.1.2* our *rocke*, our *refuge* in all trouble. To them we first runne to make our moane, whom wee most loue.

14. By our willingnes,

*Luke 7. 44
45. 46 47*

nesse, affectionately to do the meanest office vnto God, or Christ, or Christians for his sake. This was a signe that *Marie loued much*, because she was content to wash with her teares, and wipe with her haire, the very feetes of Christ.

1 Cor. 8.3

15. By our humilitie in the fense of Gods loue to vs. For euer the more a Christian discouers Gods loue to him, the more his affection to God, makes him seeme base and vile in his owne eyes.

16. By our sorrow for our

our finnes, and willing-
nesse to forsake and cut
off from vs the most
gainfull and pleasing cor-
ruptions. This is meant
by the circumcision of the Deut. 30. 6
heart, that wee might
loue God.

13. The Sacraments.

THE Sacraments are
sure seales and infal-
lible pledges of Gods
loue and our saluation,
to the ~~worthie~~ receiver:
and he receiueth wor-
thily,

First, that desireth to
search his heart, and exa-

^rCor. xi

mine his life, before he receiue.

Secondly, that *discer-*
neth the Lords bodie: that
meditates oft, and is in
knowledge infallibly per-
swaded of the inward &
effectuall presence of the
Lord to the worthy re-
ceiuer.

Exod. 13.
Thirdly, that eateth
with sowre herbes, that
is, that comes with some
measure of fence and fee-
ling of the burthen of his
sinnes, and desireth to
make them his greatest
sorrow.

Fourthly, that resol-
ueth and purposeth, and
in-

inwardly couenanteth in
his soule to deuote him
selfe to God and godli-
nesse; and to striue a
gainst euerie sinne that
hee knowes may offend
God.

Fiftly, that constantly
desircth to beleue Gods
mercie in Iesus Christ to
his owne soule in parti-
cular; and comes with a
perswasion in some mea-
sure of *the operations of* Col 3. 12.
God, in the inward grace
of the Sacrament.

Sixtly, that feeleth the
joyes of Gods presence; and
the working of Gods Spi-
rit *inwardly sealing* in his
F 5 heart

Eph. 3. 13
1 Chr. 1. 22

heart the persuasion of his interest in Gods promises, bearing witness to his spirit, that God is graciously reconciled in Christ, and his sinnes are pardoned, &c.

3 Cor. 10.

Seauenthly, that loueth all the brethren, and desireth to be furthered in al holy communion with them, both in grace and glorie; being readie to witnessse before God and men, his resolutiō to honour and cleaue to them aboue all other professions and sorts of men in the world.

Eightly, that desireth to

to liue in peace and godly vnitie, and willingly forgiueth all that haue trespassed against him. Mat. 5.6.14

14. The feare of God.

THE true feare of God, may be discernd; first, by the effects secondly, by the properties of it.

First, the true feare of God, worketh a care and endeavour to serue God, and keepe his commandments; and by the feare of God, men depart from evill. For it teacheth men to hate euill, as pride, arrogancie

Ex. 20.13
& 8.6.
Deut. 6. 13

Pro 8. 13
16. 6.
Reu. 15. 4.

Pro. 14. 2.

rogancie, the euill way,
and a froward mouth. The
wise man saith, *He that
walketh in vprightnesse
feareth the Lord;* and by
that signe hee may bee
knowne, euen by a con-
scionable care to walke
vprightly with God in
holy life.

Mat. 10. 28

Esa. 8. H. 13

Secondly, it castes out
carnall feares. He is not
in much feare of men,
that can kill the bodie, that
is truly touched with the
feare of God that can de-
stroy both bodie and soule;
He feares not their feare,
nor the feares of the wic-
ked men, but in some
mea-

measure sanctifies God in his heart.

Thirdly, it maketh a man desirous and capable of sauing knowledge. For this feare of God, is the beginning of wisdom.

Pro. 1.7.

Secondly, there be five properties of the true feare of God.

First, it is sincere : for he that truly feares God,

1. Feares Gods offence as well as punishment.

2. Hee will feare Gods presence, being carefull to auoide such sinnes as no eye sees but Gods.

3. Hee will feare God, though

though he see no reward in his hand.

4. He feares Gods word, and is more troubled and humbled by the threatening of it, then by the threatening of any mortall man ; and will obey the voice of Gods seruants, whatsoeuer comes of it.

5. He will obey against reason, affection, profit or pleasure. For so saith the Lord to Abraham : *Now I know thou fearest God, seeing thou hast not withheld thy sonne, thy onely sonne.*

Secondly, it is filiall, not

not seruile; which may
appeare in faine things:
for first, it is ioyned with
the loue of God; and Deut. 20.
so is not the feare of re-
probates. Secondly, it
is not compelled by feare
or fense of iudgements,
but excited by the fense
of Gods goodness and Elsay 29.2;
mercie. For so the con-
uerses in Hosea, are said to
feare God and his good-
nesse. Thirdly, it guides
the heart of man to run Hos. 3.5.
to God, and not from
God, to be healed of the Mat. 4.2.
wounds made by sinne,
and to be protected, stri-
uing euен before God, to
re-

Psal. 31. 19.
& 115. 11.
& 147. 11.

Psal 119. 79

Mal. 3. 16.

recouer and get strength
against the sinnes that
trouble them. Fourthly,
it makes a man trust in
God, and euer the more
it increaseth, the more it
worketh affiance & con-
fidence in Gods mercie.
Fifthly, it causeth a man
to loue and cleave to
such as are Gods chil-
dren, though they be in
disgrace with the world.

Thirdly, it is *speaking*
feare; it will speake to
God by prayer, and to
men by conference but
cannot be silent, but will
speake in defence of
Gods glorie and truth,
and

and seekes to draw others from sinne.

Fourthly, it is a contenting feare : it findeth treasures in godlinesse, and is satisfied with his portion, and will abide satisfied ; whereas the feares of the reprobates are either full of inward horrour of conscience, or perturbation in the heart.

Esa. 33.5.

Pro. 19.23.

Fifthly, is is constant : it is not for a fit, but alwayes ; not in sicknesse or miserie, but in prosperitie or all abundance ; and contrariwise, not in prosperitie onely, when men

Eccl. 8.12.

Deut 6.24.

men may feare God without danger, but in trouble also.

15. *Loue of enemies.*

Our loue to our enemies, is sincere:

Mat. 5.44.

1. If wee can pray for them.

Psal. 35.13
14.

2. If we can voluntarily mourne and humble our soules for them in their distresses.

3. If wee truly desire their conversion; and find that we could loue them vnfainedly if they had repented.

Mat. 6.14
15.

4. If wee can forgive them

them their trespasses against vs.

5. If we be more grieved for their sinnes against God, then for their wrongs to vs.

6. If we can acknowledge freely their iust praises.

7. If we can patiently and meekely endure their revilings ; being willing to be at peace, without revenge.

8. If we can forbear, when wee could bring shame or miserie on them.

9. If we can endeavour to overcome their euill with

¹ Pet. 3.10.
Rom. 12.

14.

¹ Sam. 34
18.19.

Rom. 12.
32.

Pro. 35. 27.
28.

with goodnesse, and to relieve them in miserie, or to do any other good, either for body or soule.

*16. Desire of death.*Eph. 2. 29.
30.Psal. 39. 1. 4.
Job 6. 9. 10.
Rom. 7. 24.
Heb. 9. 28.Phil. 1. 23.
2 Cor. 5. 8.

THE desire of death, will be our testimonie.

1. If it arise out of the sence of Gods loue.
2. If it be conceiued in time of prosperitie.
3. Especially if it arise out of a wearinesse of our owne sins, and the sins of others.

4. If it come from a longing after Gods eternall

nall presence.

5. If it be ioyned with
a desire after the way
how to be saued ; and an
endeuour after holy con-
uerſation and godlinesse.

6. If it breed courage
and patience vnder tri-
bulation.

7. If it make feruent
prayer.

8. If it extinguish the
ager desires afterearthly
things.

9. If we be glad at heart
of his comming.

² Pet. 3. 11.

^{12.}
Psal. 90. 12.

² Cor. 5. 9.

² Cor. 4. 16

²& 5. 2.

² Tim. 4. 7.

Rom. 5. 3.

Psal. 3. 9. 12.

Rom. 8. 22.

^{23.} 26.

Heb. 11. 16

^{13.} 15.

Rev. 22. 20.

μόνος σοφῶς θεῶς τιμᾶται.